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sion of time ; a solid basis remains established ; and the interesting book before us shows how human is that basis, and how all periods, beliefs, and doctrines are connected in folk-lore. *W. W. N.*

THE TESTIMONY OF TRADITION. By DAVID MACRITCHIE. Author of "Ancient and Modern Britons." With twenty illustrations. London : Kegan Paul, Trench, Trübner & Co. 1890. 8vo, pp. ix., 205.

This book should be of exceptional interest to every folk-lorist, both on account of its subject-matter and also on account of the manner in which it is treated. The intent of the author is to show that the current popular beliefs in dwarfs, especially considered as supernatural manikins, goblins, fairies, and all the smaller tribe of spirits, have been derived in Great Britain or Northern Europe from traditions of aboriginal races of short stature. That such races have existed in many countries, whence they were gradually driven by more powerful and taller invaders, is generally known and admitted. Mr. MacRitchie has rendered special service by collecting with great care from many sources, and setting forth in commendably clear English, the facts or illustrations which refer to it. What is more peculiarly his own discovery, or, as certain cavillers might say, "theory," is that the Picts were identical with the Pechts or Pechs, still remembered in Scotland as "unce wee bodies," and that these were of a kind with the Finns or Feens of Scotch, Irish, and Shetland traditions, while more remote, but in certain aspects of the family, are the Laplanders and similar races. The extent to which the latter are ethnologically allied with the former will in all probability remain for a long time a problem ; that they were confused with them in popular traditions admits of no doubt. That the Pechts lived in hills, or in stone dwellings of beehive form, over which earth was piled, and that the fairies were called "hill-folk," with many other facts of the kind, is certain. These facts Mr. MacRitchie has set forth in a most interesting manner. No future writer on the subject can fail to avail himself of his researches and comments.

The chief part of the book appeared in the "Archæological Review," August and October, 1889, and January, 1890 ; and more than one writer has expressed decided dissent from the author's theory. This brings us to the question, whether the theory or hypothesis accord by which a collection is formed or around which it is gathered, invariably determines the value of the work. There have been in the course of the last few years, especially in the department of folk-lore, instances in which the labor of years, guided by genius, carried out in suffering, privation, and at ruinous expense, has been calmly pooh-poohed and set aside by some closet critic because he dissented from the theory by the aid of which the invaluable facts were gathered and brought together. One man may carry his trout home in a guinea basket and another in an old sixpenny bag ; but what should we think of him who should judge of the value of the fish by the receptacle ? No house can be built without a scaffolding ; it is very much the fashion to forget that it is only a means of building. What the Pechts or Picts were may be determined in due time, but that popular tradition assigns them a

place as supernatural or dwarfish beings is evident from the great amount of valuable and interesting material which Mr. MacRitchie has collected.

Mr. MacRitchie has been accused, unjustly we presume, of deriving all belief in fairies from the existence of small prehistoric races. What he has really done has been to show very clearly that a vast amount of popular faith among Norsemen, British Celts, and others, in certain supernatural beings, was actually derived from this source. There are certainly other roots of the belief; thus the French *fée* is derived from the Latin *fatum*, — a kind of guardian spirit, always a woman, not generally diminutive.

Charles G. Leland.

VOLKSGLAUBE UND RELIGIÖSER BRAUCH DER SÜDSLAVEN. Vorwiegend nach eigenen Ermittlungen. Von Dr. FRIEDRICH S. KRAUSS. Aschendorffsche Buchhandlung. Münster (Westphalia). 1890. 8vo, xvi., 176.

This latest work of Dr. Krauss is one of the series of treatises on the non-Christian religions of the world now being published by the Aschendorff Company in Münster, Westphalia, and is unquestionably one of the most important contributions to the study of the primitive beliefs of modern Europe. By the South Slavs are meant the people of Servia, Bulgaria, Croatia, Bosnia, and Slavonia, along the Lower Danube, the greater portion of whom have been for centuries subjected to the dominion of an Asiatic barbarism which has effectually checked progress, and preserved the superstitions and usages of the Dark Ages. The author has already established a reputation by his researches in this special field, and brings to the task a quick sympathy, a tireless energy, and a lifelong acquaintance with the country and the language of the people he describes.

The several chapters of the work treat respectively of sun, moon, and star beliefs, the fates, tree souls, disease spirits, the plague demons, the vilas or fairies, witches, dwarfs and giants, death fetishes, and sacrifices. There appears to be no true sun or moon cult, although the heavenly bodies have a prominent place in the folk-lore of the people. Especially is this the case in the numerous wedding songs, where the bride is always represented as the morning star, while the bridegroom appears as the sun or moon. We find the familiar beliefs in regard to the influence of the moon upon the crops, together with the well-known stories concerning the man in the moon, in addition to other myths which may be peculiar to the region. In Slavonia the man in the moon is a Gypsy blacksmith, with hammer and tongs in his hands, and his anvil by his side. Were he not there, the moon would be as warm and bright as the sun. Some see in the spots the face of the holy Saint Matthew, while others make them out to be a horse's head.

The Fates (*Rozdanica*) are three white-robed sisters who dwell in some unknown mountain wilderness. They appear at the midnight hour by the cradle of the new-born infant, pronounce its life destiny, and are gone. The youngest speaks first, the second softens or makes harsher the decree, and the eldest gives the final decision from which there is no appeal. They determine how long the infant shall live, when and how he shall die,